

Christian Courier

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World Week helps open eyes to global problems

Alan Doerksen

ST. CATHARINES, Ont. — What's the point of walking six kilometres to fill a bucket with fresh water when you get all you want from a tap in your kitchen? The point is to help you identify with people in developing countries who have to do this kind of task several times each day.

This November, Christian Children's Fund (CCF) of Canada will introduce World Week, a program that will use special activities like the "Water Walk" mentioned above to raise awareness of global issues. Participants in World Week will raise funds for people suffering from hunger, disease, abuse and violence.

Chris Redner is the director of World Week, and came up with the concept for it. He sees it as "a program geared to the information age."

With widespread media

coverage of international disasters, we are receiving "an increase of information without a corresponding increase of understanding," says Redner. "People are motivated to do something. Their first response is to shut it out or to give. Giving is a good response, but very incomplete."

When donors see disasters recur, "their giving isn't as satisfactory," says Redner. This can lead to donor fatigue.

The main purpose of World Week is to help people identify more with people in developing countries and understand their problems better. Through a variety of activities, participants in the program can learn more about issues such as physical and spiritual health, education, the environment, justice and peace.

World Week is "geared primarily to youth and young adults." See PROJECT p. 2...



Evangelist becomes chief of Walpole Island First Nation

Keith Knight

WALPOLE ISLAND, Ont. — A travelling evangelist, who has preached the gospel across Canada and the United States for more than 25 years, is now chief of Walpole Island First Nation.

Joey Gilbert was elected full-time chief of the 4,000-member First Nation on June 16. He had just completed his second four-year term as a councillor.

But call him a politician, and he is quick to correct you: "I'm a Christian with political responsibilities."

Gilbert doesn't sound like a

politician either. "I must take the sermons I've preached and translate them into the shoe leather of community life," he asserts.

"When I live out the commandment to 'love my neighbor as myself,' I need to ask, 'What kind of a neighbor am I? How do I relate to those who aren't Christians?'"

Early call

Gilbert says he felt the call to be a minister when he was in high school. His future turned around when he came home to Walpole Island from Toronto in 1962.

On a visit to his mother he noticed that the local evangelistic centre was putting up a new building. "The pastor was endeavoring to build the church essentially out of his own pocket," Gilbert recalls.

"I quit my job in Toronto and became a full-time volunteer," he says.

It was an independent evangelistic assembly and, over the next two years, he volunteered at everything from janitor, to Sunday school teacher, to associate pastor.

He felt the specific call to the ministry in 1964 and began preaching in local native communities such as Moravian town.

Word got around, and so did Joey Gilbert. He found himself devoting the next 25 years to travelling and preaching.

That took a toll on his family and he realized that his children needed to have a father at home, he explains. He made the difficult decision in 1989 to quit the travelling ministry and to devote his time to his family.

Another call

Gilbert took a job with the First Nation community as a janitor to provide some income for the family.

The next year, he was encouraged to run for council.

See GILBERT p. 2...



Two Canadian girls demonstrate the Water Walk (top), while a girl in Kenya enjoys the benefits of clean, running water (bottom).

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News

Project will start in Canada, go international

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adults," says Redner. The program has two streams: one for church groups and one for secular groups such as public schools.

Activities that raise awareness

CCF will help groups become involved with a choice of 19 activities. One is the Water Walk.

Another activity is "wardrobe cleansing," in which groups will exclude from some events people wearing certain types of clothing. For instance, students wearing blue could lose their lockers, or church members wearing black could be relegated to the back rows of a

church. This parallels ethnic cleansing, which has been going on in the former Yugoslavia and other countries.

Gender discrimination is the focus of another activity. It involves making male group members complete a mundane task like writing out "Women know what's best for our community" 500 times. They are given enough work to miss half a class. Afterwards, a test is given. Since the males missed much of the class, most will not perform as well as the females.

Participants can choose one or more activities and find sponsors for themselves or their group.

One focus of World Week is

the causes of current environmental problems, such as the destruction of rainforests, and recurring floods and droughts. CCF's materials will help participants explore a Christian perspective on caring for the earth and its inhabitants.

Some of the funds raised by World Week will be used by CCF to slow deforestation, prevent soil erosion and plant trees in developing countries. Other funds will go to help children at risk in developing countries.

CCF operates in 30 to 40 countries, and supports up to 35,000 children a month through its sponsorship program. CCF's mandate is "to

reach out to the needy child," says Mel Stewart, a CCF development officer.

Canadian initiative

World Week will premiere in Canada from November 13 to 19. The program is starting in Ontario and will be spreading across Canada, says Stewart. Groups interested in becoming involved with World Week will be sent information and materials from CCF's office in Scarborough, Ont.

After this year's World Week in Canada, the program will premiere in the U.S. and Australia in 1995, says Redner.

The World Week program bears some similarity to World

Vision's annual 30-Hour Famine, says Phil Maher, of World Vision Canada's department of media and publications. Both are focused on young people and encourage their involvement with educational and fundraising activities related to developing countries.

The 30-hour famine occurs each February, and involves young people fasting for 30 hours, to help them identify with people in starving countries, and to raise funds for World Vision's international projects.

"We're not competing programs," says Maher. "It's all helping out and doing good."

Gilbert sensed a call to leadership

...continued from page 1

He did, and received strong community support. After his initial two-year term, he was encouraged to run for the chief's position but said he didn't feel qualified. He was elected to a second term on council.

Gilbert has insisted that he would never actively seek political office. If the community nominated him, he would consider it. And so it was when he was nominated as chief.

He had worked closely with Chief Dan Miskokomon on a number of community initiatives. He sensed that there was a strong possibility that the chief would not be re-elected so, following "a long walk through the fields," the evan-



Joey Gilbert

gelist sensed the call. He edged out the incumbent by 10 votes to become full-time chief.

There is much work to do, he says. In fact, he would love to

have a full-time council to take up the many challenges which the First Nations face: preserving their heritage, providing education and being a self-determining community.

After serving just a month in office, Gilbert recognizes that he can't provide solutions to every problem. "Because of my ministry background, I have compassion on those people who come through the doors with their problems," he says.

The "Christian-with-political-responsibilities" campaign on the notion of an open government, one in which the band council would consult the people.

He speaks up for his people

"Our job now is not to play politics against each other. I vowed during the campaign that I would speak up for my people, never speak down to them," he explains.

As to his future? Once his term expires in two years, the community "will scrutinize my integrity; they will determine whether I represented all factions," Gilbert says.

And if he is not re-elected? "I may return to the ministry. By then my youngest son will be through high school."

Family. It brought him home to Walpole Island and it is allowing him to devote a few years to political life, a vocation he approaches with evangelical zeal.

Growing number of ministers becoming chiefs

Keith Knight

Joey Gilbert says he is attending a number of fall meetings at both provincial and national levels involving native chiefs.

"A growing number of First Nations communities are electing ministers as their chiefs," he says.

"That makes for interesting discussions at these conferences."

He says this group of "religious" chiefs is finding time at these conferences to gather for prayer and discussions of matters of mutual interest.

There seems to be a growing desire, he says, for native communities to elect spiritual leaders as their political leaders.

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News

POLITICS

David Koyzis

Why our electoral system is harmful to unity

We Canadians have become rather used to an electoral system which distorts representation and, I would argue, endangers the unity of the country. By virtue of this "single-member-plurality" system, the entire country is divided into 295 ridings, each of which elects an MP to represent its interests in the House of Commons.

Candidates for seats in the Commons need only win more votes than any other single candidate and not an absolute majority. In a close three-way race it is possible for the winning candidate to have received only a little more than a third of the votes. In other words, most of the riding's voters have opposed the candidate who now claims to represent them in Ottawa.

Our electoral system is a very old system which we, along with the Americans and other Anglo-Saxon democracies, have inherited from England. It has the singular virtue of basing representation on local loyalties and of producing stable majority

governments most of the time. Here in Canada we tend to like majority governments and regard the occasional minority government as a temporary aberration — as a nuisance to be put up with and to be rid of as quickly as humanly possible. Majority governments get things done; minority governments do not.

Illusion of support

But our single-member-plurality system also has certain drawbacks. If it tends to produce majority governments, it also creates the illusion that a government has more support than it really does. In the last federal election Jean Chretien's Liberal Party received only 41 per cent of the popular vote, yet took 177 seats, or 60 per cent of the seats. More significantly, just over one-half of Quebec voters opposed the Bloc Quebecois, which nevertheless won 54 out of the 75 seats allocated to that province. In the country as a whole, the Progressive Conservatives actually outpolled the BQ but received a grand total of two seats in the

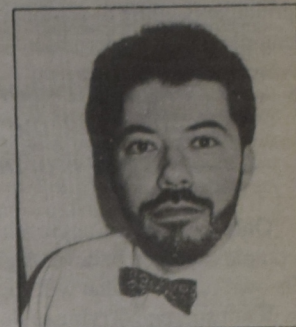
new Commons.

In a country as regionally divided as Canada, the single-member-plurality system not only distorts representation; it is actually dangerous to the continued unity of the country. Why? Because it tends to favor regionally-based parties at the expense of parties whose support may be more evenly spread across the country. It penalizes a party, such as the Conservative, which attempts to appeal to the nation as a whole, but enhances the fortunes of regional parties such as the BQ and Reform. Similarly, in last month's provincial election in Quebec the Parti Quebecois won 77 out of the 124 National Assembly seats, despite virtually tying the Liberal Party in the popular vote.

What's the answer? If it were up to me, Canada would adopt a modified form of proportional representation (PR). Proportional representation insures that the actual strength of a party is more accurately reflected in the parliament. Thus if a party receives 40 per cent of the vote, it receives 40 per cent of the

seats.

Dividing Canada up into multi-member constituencies, each electing, say, 15 members, would help to make Parliament more representative. It would further lessen the danger to national unity by removing the advantage currently enjoyed by regional parties. Parties favoring national unity would no longer be handicapped and would have the opportunity to be a conciliatory influence in the political process.



David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., and once dreamt he was singing "The Girl from Ipanema" in a Karaoke bar.

Your immune system knows when you eat too much

OTTAWA (NC) — Most people know that being overweight or crash dieting can cause health problems. But recent studies of animals and humans indicate that obesity is associated with a decline in a

number of immune functions. And unfair as it seems, when obese people seek surgical treatments (such as stomach stapling) for their condition, their immune function may decline even further — probably be-

cause such procedures predispose patients to vitamin and mineral deficiencies. The studies show that long-term use of very low calorie diets may impair a variety of immune responses.

Smokers have poor eating habits

OTTAWA (NC) — A recent survey of 1,500 New England adults, aged 18-64, shows that smokers consume more energy, fat, alcohol and caffeine than non-smokers. In general, smokers consume less fruit, vegetable, fish and poultry, and more meat, snack foods, fats and oils than non-smokers — and female smokers get less iron than they need.

Researchers are concerned that poor dietary habits among smokers may further increase their risk of chronic disease. Health promotion messages emphasizing a high intake of fruits and vegetables could be specifically targeted towards smokers, the researchers suggest.

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Editorial

Why the majority of Canadians shun principles

It should be abundantly clear by now that most Canadians are afraid of principles. They don't trust them. They think that acting out of principle is going to get them stuck in the complexity of modern life.

Trying to do what is right may sound good, but it makes a mess of things.

Only a pragmatic approach can do justice to complexity, they believe. A given reality sets its own rules for what will succeed and what will not succeed. Trying to do what is right may sound good, but it makes a mess of things. You have to do what will work; i.e., what arouses the least opposition, what makes a profit, what causes no pain, what the budget will carry, what the majority wants, what

powerful people will tolerate and what the media won't poke fun at.

In politics it works this way: any group that wants power in Canada, must play the game by the rules of pragmatism. To build your platform on strongly held convictions is a recipe for failure as far as getting elected is concerned.

Why are so many Canadians afraid of principles? Is it because of a pioneer past that taught them to focus on survival and on those things that brought desired results? Probably not. After all, if you read the books of those earlier days, a lot of pioneer settlers had some very strong ideas about right and wrong.

It's more likely that pragmatism seeped in as the Christian religion leaked out. Not that being principled is restricted to religious people, but it is hard to maintain a core of "first things" when you no longer feel accountable to a "First Being."

A 'holy' system

One major producer of pragmatistic living is the public school system. In the '50s and '60s we educators in the Christian school system used to refer to the public school system as the donut system. Like the donut, the public school has a hole in the centre.

I experienced that in a very personal way when I taught in a Toronto public high school for six years. Whenever there was a staff meeting about student behavior, for example, it was almost impossible to bring the discussion around to morals. After all, whose morals were we imposing on kids? And how can a public school teacher bring a certain view on history into the classroom with some authority?

This problem increased as the population became more diverse with an influx of immigrants from different ethnic and religious backgrounds. It did not always *have* to result in an unwillingness to discuss morals, because most religions agree about the need for sexual chastity, dedication and honesty, to mention only a few moral positions. But it was the perception that as the population became more pluralistic, a discussion of first things became less and less desirable.

Hence, the donut system of education.

Madison Avenue tricks

Another major influence in this loss of principled living came with the influx of North American advertising. It's impossible to read or hear an advertisement in a principled way and be influenced by it. Once you scrutinize an ad with integrity, you see how silly and

untrue it is. Ads almost always lie either because they say too much, or they say too little, or they seduce subliminally. The success of advertising depends on a loss of integrity in the general population.

Guard against fanaticism

In this kind of society, what is a person with a major in "Thou shalt" and "Seek first the kingdom of heaven" to do?

Acting out of conviction is a tricky thing, of course. The conviction has to be right or else society will pay the price. One has to point only at Hitler or Stalin to know that wrong beliefs carried out zealously are far more destructive of life than the weathervane approach of a Jean Chrétien.

At the same time, pragmatism is never a solution to what ails society. Pragmatism in politics may not lead a society to hell in a handbasket, but it certainly leaves it in purgatory.

People who want to be principled must guard against fanaticism. And the way to

Pragmatism may not lead a society to hell in a handbasket, but it certainly leaves it in purgatory.

avoid fanaticism is by taking reality seriously. God speaks to us not only through certain norms established by Scripture, but he also speaks to us through the creation and through society. History and experience can enlighten us on how to apply principles in a helpful way.

Critique by norms

Another thing to keep in mind is that not everything we call a principle is, in fact, a principle. "Thou shalt not kill" is a principle. But is "Thou shalt not abort" also a principle?

One thing is certain, however: Canadian society does not suffer from an over-eager application of principles. Our greatest weakness is an unwillingness to trust in first things.

There is no better remedy for what ails Canada than for Canadians to return to basic principles of justice and morality, generosity and mercy. This requires a desire on the part of the news media, politicians, educators and all other culture shapers to subject reality to a critique by norms, and to put their minds on things that are true, noble, right, pure, lovely and admirable.

BW

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Letter

We can't escape the culture nor change

The issue of granting women authority in the church has deep undertones that only occasionally surface. Since the Bible does not precisely say that women are allowed to have authority, and we are adverse to change, we should look the underlying issue of cultural influence squarely in the face.

If we treat Paul's directions about women's behavior in the church (1 Cor. 14), as if he is speaking to us at this point in time, then we act as if Paul is *not* influenced by the culture in which he lived.

I would like to ask how anybody can think that anyone who lives for a short period on

earth, is *not* influenced by the culture he or she lives in? Can we say today that we are not influenced in our speech and thinking by the culture we live in? What is more, we are all influenced by many cultures that were before us.

Even if one should say: "I don't want to have anything to do with this evil culture and I'm going to live on an island," one would still, in protest, be influenced by this culture.

Change is constant

I don't understand the forces that shape cultures. I don't understand what shapes styles and fashions in philosophy, in art, in

education, in clothing styles and in the way we think about our surroundings. What are the mighty, mysterious forces that sway earth's populations into mass or mob movements?

But one thing is sure: there is change in these fundamentals that move us. Change, change, always change. In fact, if we read the Bible, we know that our ultimate destination is change. We will all be changed.

The whole plan of God is changing us inexorably. There is no mistake; we are pushed forward to the ultimate fulfillment of God's plan for creation and redemption; and the vehicle is change.

Paul was influenced by the goings on in his time, and so are we shaped by our specific time in the history of this earth and its people.

A miracle of grace

Paul warned against the evils in his time and so do our leaders warn about evils in our time.

Thanks to God's Word we know the big outline of his plan. Some of the smaller issues we are left to work out in our own small lifetimes within our changing cultures.

By the way, I want to express my deep appreciation for the modest and loving way in

which the women in the Christian Reformed Church have conducted themselves during the endless, humiliating discussions about them. Are we worthy or are we not worthy? Whatever the discussion, it's always decided by less than half of the denomination.

It is a miracle of grace that some of us have not come to a point of boiling indignation.

As far as I am concerned, authority just brings greater obligations to humble service.

Elisabeth Hietkamp
Palmerston, Ont.

Stewardship

Who will raise your children?

John Hofstee

When you go out for an evening, you probably give your babysitter an emergency number and instructions on what to do. But what would happen to your children if you were never to return? Do you have emergency instructions ready for that? Will the people who take your children have enough money to clothe and feed your children, and give them a (Christian) education?

Most of us do not want to

We should be prepared in a spiritual and a worldly sense.

think of the possibility that we might die or get killed. But let's be realistic, those things do happen. And we should be ready, not only in the spiritual sense. We should also make preparations in a worldly sense. If you do not make arrangements beforehand, your sister-in-law and your brother may fight over your children in court, while you, in fact, would rather have your children with neither of them. And money may be a problem.

Finding guardians

The first thing you should do is find a compatible couple that you would like to have look after your children. That is

probably the hardest part. There are many things that you must consider. Are they a loving couple? Do they show love towards their children? Are they bringing up their children in a Christian way? Is their lifestyle acceptable to you? Do you and they get along well? Do your children and their children get along? Are they of the right age?

Once you have considered whom you would like, it is time to discuss it with the other couple. Are they willing to take in your children and be their guardians in case of your death? It takes a lot of discussion and it is a difficult decision to take this on. Both couples should come right out into the open so that there is no misunderstanding as to what is wanted.

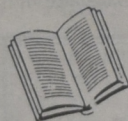
Make it legal

Once this part is settled, it is time to formalize the arrangement. Possibly you could get by with writing all the arrangements down, signing it and having the document witnessed by independent witnesses. This document should then be stored in a safe place, where it will be found if you both were to die. With your will would be a good place. Of course, the guardians that you want to appoint should have a copy.

But while this may be satisfactory, I don't think it is sufficient. This arrangement will provide a home for your

children, but it does nothing about looking after them financially. That is why you should make a will and put the guardianship arrangements in the will. If you do not make provisions in your will to make finances available for the maintenance and education of your children, anything you leave will be tied up by the court until the children are 18 or 21. Getting money for their keep would require an application to the court every time. Better that you make the arrangements now.

John Hofstee is a high school teacher who lives in Listowel, Ont.



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Intergenerations (careers)

On the job...

Does being a Christian make a difference?

by Nandy Heule

"Sometimes I get home frustrated, but I just trust that God will give me the abilities to get through [a project]" - Mike Craig.

When we recently reached Mike Craig on a Tuesday night around 9 p.m., he was busy bathing his two-year-old son, Matt. Dad, 29, carefully discussed his work while keeping a watchful eye on his toddler. Mike's job is stressful, but coming home to his young son helps. Says Dad, "Matt comes running across the room when I get home — it's refreshing."

Mike Craig is the duty manager of the technical support group with the Mississauga, Ont., based Oracle Corporation (Canada). Oracle manufactures database programs for large users and has offices in 60 countries. The corporation is headquartered in San Francisco.

NAME: Mike Craig

AGE: Twenty-something

COMPANY: Oracle Corporation (Canada)

LOCATION: Mississauga, Ont.

JOB: Duty Manager, technical support group

How did you get to be the manager of a technical support group? What does that mean, anyway?

Oracle manufactures databases, which are really huge electronic filing cabinets, for large customers such as banks. One of our clients is the Toronto Stock Exchange. If a large customer's computer system crashes, for whatever reason, hundreds of staff members might be sitting around doing nothing. That's expensive! If the Stock Exchange in Toronto crashes, they get very upset. Immediately, the "crashed" customer calls our technical support phone line and a staff member tries to work through the customer's computer problems while on the phone. It is our goal to solve the problem in about half an hour. That works about 40 per cent of the time. If the problem cannot be solved within a reasonable time, the problem gets referred to me.

I started out at Oracle as a technical support phone line worker. Initially I worked as a co-op student from the University of Waterloo. After I completed several work terms and graduated with a BA in math,

Oracle offered me a full-time job. At Waterloo, the math program includes extensive computer training.

What is your typical work day like?

I work from 8 a.m. to 5 p.m. Then I go home and forget about work. It's my job to handle calls that have escalated and make sure the call is dealt with properly. I assign appropriate staff members and try to deal with a customer who might be getting frustrated and worried. Again, often these customers might have literally hundreds of people waiting for the computer system to get back up. It's my job to communicate with the customer, to let him or her know that we are working on it. I need to set realistic expectations [as to how long this might take]. I also keep in touch with the sales rep and, if needed, with headquarters in San Francisco. By the time these problems come to me, they are "quite a high priority."

What do you like best about your job?

The problem solving. Working through a problem and attacking it step by step. I'm not as "hands-on" as I used to be,

but I like the process of getting problems solved for people, even if I didn't do all the work myself. The thank-yous at the end of it — they can feel pretty good.

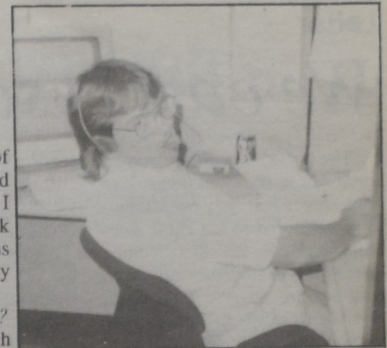
Anything you dislike?

I need to deal with rather obnoxious and rude customers sometimes. The next time such a person calls, you still have to deal with him, be professional and nice, although you might not feel like dealing with this person.

Does your job help you live your faith?

I try to have a Christ-like attitude; to be patient — not to necessarily love, but at least try to be caring. I try to take care of people's problems as if the difficulties were my own. It's stressful; I get home pretty "fried" at times. It's hard to have integrity and to be honest: I get it from both sides — upper management and customers.

Sometimes I get home frustrated, but I trust that God will give me the abilities to get through [a project]. I like to think that people can see Christ in me and I try to care for the people I work with.



What about making a living?

Oracle pays a fair wage and offers good benefits. For example, when my son Matt was eight months old, my manager at the time suggested I take some time off to be with my baby. I stayed home with Matt for two months.

Any suggestions for career strategists?

I highly recommend co-op education, in which you combine work and study. That way a student can get work experience before graduation. I was lucky to get a job through the co-op terms.

Do you know a Christian worker (paid or volunteer) you admire and would like to see interviewed for this column? Or do you feel you are doing unusual work that might interest young people or unemployed persons? Call Nandy Heule at (905) 988-6174 or the Courier office.

Mennonite farmers exploit 'lesser' Mennonites from Mexico

CC staff with files from the London Free Press

LONDON, Ont. — Each summer, about 20,000 Mennonites come from Mexico to southern Ontario to help harvest fruit, vegetables and tobacco. Many of their employers are Mennonite farmers, often re-

lated to their workers. But despite this connection, many of these migrant workers are forced to live in poor conditions, with overcrowded housing and low wages.

The migrant workers are descended from Mennonites who came from Russia to settle in

western Canada from 1874 to 1876. The Canadian government promised them freedom to operate their own schools, with High German as the language of instruction. But around 1916, the governments of Manitoba and Saskatchewan imposed English as the sole language of

instruction, and fined and imprisoned Mennonites for not sending their children to recognized schools.

Mostly as a result of this, 6,000 Mennonites left these provinces and moved to Mexico in 1922.

Tripling up

About 25 years ago, these Mennonites started returning to Canada for summer work, because of a shortage of land, the poor economy and low wages in Mexico. But many have been faced with poor working conditions in Canada.

"Some families are doubling up and tripling up in a home," says Marvin Dueck, director of the Mennonite Central Committee's immigrant program in Leamington, Ontario. "Why would you treat people like that and give them that kind of housing? It baffles me."

"It's been known for years within the community that Men-

nonite farmers are taking advantage of their own people, but no one talks about it," says Isaac Klassen, a Mennonite farmer near Tillsonburg, who works as an advocate for Mennonite laborers. "When I look at the way these children are living, it makes me sick."

Not required by law

A Mennonite Help Centre study of Mennonite labor in southern Ontario reports that about 60 per cent of the migrant workers are dependent on their employers for housing. But many farmers do not provide any housing for their workers, forcing them to search for cheap housing in towns like Tillsonburg, where in one apartment complex up to 10 Mennonites live in one-bedroom apartments.

The federal government requires that farmers provide housing for 10,000 "offshore"

continued on p. 20...

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Book review

A time of innocence and peace

Tableland by Sophie Stark.
Edmonton, Alta.: New Leaf Editions, 1994. 55 pp., \$10.
Reviewed by Marcia Laycock.

The Cover of *Tableland* gives a first clue to its contents. A rural landscape is framed in the silhouette of an arching window, reminiscent of a cathedral.

This book of poetry is a celebration of rural landscape, rural life, and the thread of Christianity that is inexorably woven through them. Mrs. Stark's images are often strong as she gives the land human characteristics and form, as in *Hillside: Logged-over areas: skinned knuckles/on the clenched fists/of foothills.*

The rural images also paint

vibrant visual scenes even an urbanite will enjoy, as in *Irrigation: Silver spiders/spinning/flinging filaments/of water/into irrigation rainbows/prismed webs/anchored to/dripping, leafy fields.*

Mrs. Stark's memories of childhood sights and smells, "a dust of pollen on my nose," evoke a simpler time, of innocence and peace.

Often the images merge with spiritual significance, leaving the reader with a new way of seeing, as in *Desert Sand: On the day war is declared/four amaryllis blossoms/four great chalices/pouring crimson/into the light.*

Or in *Tableland: I could celebrate Communion/at this*

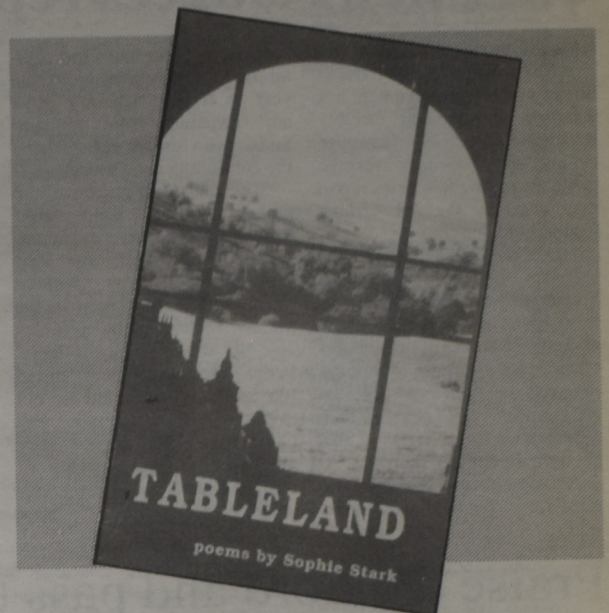
tableland/whose golden altar cloth is laid/beneath the elements of harvest./No matter that the cloth/trails, gully-pleated./sodden-edged/through some forgotten little creek:/I, too, am soiled with things of earth/as I approached the altar rail.

Most of the poetry in *Tableland* is free verse, but there are also several rhymed poems which are skilfully done, as in *August: Country roads, hedged with clover/Wild and high, and sultry sweet:/Honeyed sunlight, spilling over/landscapes drowsy in the heat.*

Mrs. Stark has created an enjoyable work in *Tableland*, enhanced by photographs taken by her son, Philip.



Media / Arts



Book review

Pascal's knives sharper than Calvin's

Christianity for Modern Pagans: Pascal's Pensées. Edited, outlined and explained by Peter Kreeft. Ignatius Press, San Francisco: 1993, 340 pp. Reviewed by Harry der Nederlanden.

The title given this volume may be misleading and prevent Christians from buying it. This is not a piece of apologetics directed only to unbelievers; it addresses that part of every believer that has assimilated the standards of Western rationality. And that includes all of us.

Pascal's *Pensées* were written about 100 years after that other great Frenchman, John Calvin, finished his exposition and defense of the Reformed faith. There are great differences in style between the two, but both have a way of stripping us down to essentials and setting us before alternatives.

Pascal's knives are sharper, more clinical than those of Calvin, but by his time the claims of reason had grown much more confident and influential.

It would be a shame, however, to think of Pascal simply in historical terms, as a response to the seduction of the methodical reasoning of Descartes. Nor should we think of his *Pensées* simply as a work of apologetics. Reading and reflecting on Pascal's writings is nothing more or less than to wrestle with the problem of how to think as a Christian in an intellectual climate at odds

with faith.

In fact, a Christian has to cope with more than a "climate," for the very tools, the characteristic strategies that go by the name of reasoning, have been fashioned in the crucibles of Greece and Germany, not Jerusalem or Amsterdam.

Good teacher

Kreeft's edition helps make Pascal's thought more accessible to more people — not only to pagans but also to Christians who realize their thinking often follows routes which they, as Christ-followers, do not wish to go.

Although his name is becoming well-known for his clear Christian reflections on the big questions, Peter Kreeft may need some introduction. I think of him as a Catholic C.S. Lewis.

He is a teacher in the best sense of the word and has a clear conception of the pitfalls awaiting those who try to think through the implications of faith. He makes an excellent guide through the *Pensées*. He does not clutter the text with dry, scholarly footnotes, but always opts for clarity. Most of his commentary unfolds Pascal's reflections to bring them closer to contemporary concerns.

Crossing the river Reason

Pascal is a better guide in this respect than many who are presently seeking to defend

Christianity and Western civilization from the threat of post-modernism. Pascal does not scramble to shore up crumbling certitudes or absolutes with beams and pillars scavenged from numerous dismantled and remodelled systems. It helps, I think, to picture Pascal's approach in terms of the Medieval morality play *Everyman*. In it Death comes to Everyman to prepare him for his departure, and Everyman has to learn that nothing in this life can help him cross to the other side.

Pascal uses reason against itself. He does not seek to build bridges from secular, natural reason and culture to the Christian faith, but exposes the radical inadequacy of any such constructs. One cannot comfortably ease into faith from the river of reason. A portage is required. Pascal tends to see all of life in terms of that portage, that arduous detour.

What Pascal has to teach us is that for Christian thinking there are no paved roads to travel. All roads lead to Greece. Or perhaps to Vienna or to Cambridge or to Germany. Christian thinking has to get off the paved roads and follow a foot path. And that path detours past a hill, the hill of skulls.

Pascal, I think, can help us to live as finite human beings with a finite reason. He helps us to embrace our creaturely limits even as we recognize the need for daily conversion. The best

defense against the sceptical analysis of post-modern thinking is not to turn all sorts of human constructs into divine norms, absolutes or permanent things but to acknowledge our creaturely finitude and the temporality of all things, even

of our best ideas, and to turn as needy creatures to him who is our only Absolute.

In this, Kreeft reintroduces us to a great ally in our ceaseless struggle to serve God also in our thinking.

Radio host prays his music

Alan Doerksen

TORONTO — As host of a national radio program and a composer of sacred music, Peter Togni combines his Christian faith with his work, reports the *Catholic Register*.

Togni hosts *Stereo Morning*, CBC-FM's national early morning show that features a mix of classical music and informative comments.

"I'm conscious of the fact that other people may not be at their best in the morning, so I don't yack a lot," says Togni. "But I do enjoy being up at 4 a.m., because it's a very peaceful time."

Togni describes himself as a composer and musician who happens to be a broadcaster. He has hosted the 6 a.m. to 9 a.m. morning slot since May 1993. For four years before that, Togni hosted the national evening program *That time of the night*, from Calgary.

Togni stumbled into broadcasting while working as music director at St. Mary's Cathedral in Calgary. He was recording an organ recital for CBC when the producer suggested he audition as host of *That time of the night*.

It was Togni's luck that the CBC was interested in a new kind of radio personality — a knowledgeable musician to train as a broadcaster.

When not hosting his radio show, Togni sets aside two hours of his day to compose. He writes sacred music and loves Gregorian chant and unaccompanied choral music. He wrote the theme for *Stereo Morning*, called "Shimerec," and his music has been performed and broadcast in England, France, Spain and Finland.

The tall and lean composer says that sacred music is a bridge which "religion, emotions and human expression can travel across."

"Playing music is the way I pray, and I try to make my whole day a prayer," says Togni. "Whatever I do I offer to God and ask that he be with me and help me be a better witness and Catholic."

Church, Marian Van Til, page editor

Christian refugees reported expelled from Khartoum

Kim A. Lawton

WASHINGTON (NNI)-- Sudan's Islamic government has resumed a policy of forcibly relocating Christian refugees to camps ill-prepared to receive them, according to a news report distributed by the All African Council of Churches.

More than 50,000 mostly internally displaced southern Sudanese have been expelled from Khartoum in August night raids by government militia and taken to refugee camps, reported the African Press Service, citing non-governmental organization (NGO) and Western diplomatic sources.

According to reports, the raids raise the total number of

people forced to leave the capital since the beginning of the year to at least 100,000. Most are Christians from southern Sudan who sought refuge from the continuing civil war.

"The raids take place with no proper warning," said Abdel Rhman Ghandoure, a representative of Médecins Sans Frontières (Doctors without Borders). "They happen in the middle of the night to make sure the whole family is there. People are shoved onto trucks like so many cattle and are not even given time to grab a few belongings," he added. "They are taken to the outskirts of refugee camps outside the city where nothing has been

prepared for them, where nothing, not even a blanket, is given to them," Ghandoure added.

Report 'very wicked'

NGO and diplomatic sources have confirmed Ghandoure's statements, saying that the raids are conducted by the People's Defence Force, the Islamic governmental militia spearheading the jihad (holy war) against Christians and animists in the south of the country.

Ali Saki, a press secretary at the Sudan Embassy in Nairobi, denied the report. Sadik told African Press Service the report was "very wicked" and was aimed at tarnishing the image of the Sudan government abroad.

According to a United Nations Human Rights Commission report, the Sudanese government similarly expelled 750,000 people from Khartoum in 1992. In addition, UN Special Rapporteur on Sudan Gaspar Biro has expressed deep concern about an apparently ongoing Sudanese government policy of "systematically cleaning" Khartoum of vagrant children, forcibly relocating them to camps where they are subjected to Islamic "vocational training."

Meanwhile, seven medical workers with the American Christian relief agency Samaritan's Purse were held hostage for 21 hours during a

military raid in southern Sudan on July 28. The agency was previously raided in March and had relocated after that event.

Many Christian groups still work unofficially in southern Sudan through "cross-border" humanitarian efforts. Some of those include World Vision, ACROSS and the New Sudan Council of Churches, which operates with both local and international staff.

An estimated one million Sudanese have died in the past 10 years of civil war and famine.

With reporting by Robert Kibuuka in Kampala, Uganda.

Praise the Lord and pass the admonition

Bert Witvoet

TORONTO — One of the best-kept secrets of the Anglican Church of Canada is that it runs an army. It's not a large army, nor is it heavily armed; but it does have cadets and captains with standing orders to invade — the kingdom of darkness, that is.

Bootcamp is on Brunswick Avenue, where the cadets train for three years at the Church Army College of Evangelism. The Church Army is a peaceful army, much like its cousin the Salvation Army.

In fact, the Church Army of the Anglican Church originated in Britain 17 years after the Salvation Army did: 1882. Founded by Wilson Carlile, an Anglican priest and a friend of William Booth, the unordained founder of the Salvation Army, the Church Army was intended to help lay people become the

evangelising arm of the Church of England.

The idea caught on in Canada about 66 years ago, though perhaps not like wildfire. Right now only eight students attend the college on Brunswick Avenue and 33 full-time salaried officers are in the field.

The three-year training program includes summer postings and, if successfully completed, results in gaining the rank of captain and being commissioned evangelist by the church.

"We're considered to be more evangelical than the church we serve," says national director Walter Marshall, as he refers to the Church Army's mission statement. It declares that there is no salvation outside of Jesus Christ and that an individual must experience a real conversion.

The best vehicle

Amos Hanson is a second-year student who hopes to return to his native Bequia, one of the Windward Islands in the Caribbean Sea. Part of his practical work as a cadet has included visits to the Don Jail and detention centres in Toronto.

Hanson felt called to the ministry of the gospel through prayer, and sees the Church Army as the best vehicle to teach him what he needs to know.

Classes at the college include homiletics, Christian doctrine, Anglicanism, Christian education and church history.

It's basically a training in

evangelism and church work, explains Kevin Laframboise, a 20-year-old first-year student. His answer to the question why he chose to join the Church Army is straightforward and simple: "Jesus Christ gave up his life for me, and I'm going to give up my life for him."

One difference between the Church Army and the Salvation Army, according to Laframboise, is that the latter engages more in social rescue work whereas the Church Army is more focused on evangelism.

To be eligible for enrolment at the college one needs to have

a strong sense of calling, have finished high school and be 20 years old. Hanson at age 19 is an exception to the age requirement.

The first year costs about \$4,000, which includes room and board. After that, summer postings will pay most of the cost for the second and third year, according to the two cadets.

Being in the Church Army can be a life-long commitment, says assistant national director Bruce Smith. "But a position is from parish to parish and is, therefore, not guaranteed."



Kevin Laframboise

The Canadian Council of Churches celebrates its 50th anniversary

Alan Doerksen with files from CCC

TORONTO, Ont. — The Canadian Council of Churches marked its 50th anniversary Sunday, September 25 by returning to Yorkminster Park Baptist Church — the church where the CCC was created in September, 1944.

Dr. Alexandra Johnston, the CCC president, and Rev. Kerr Spiers, pastor of Yorkminster Park, welcomed 700 people to the celebration. Five representatives from each of the CCC's 18 member and associate-member churches came down the aisle bearing symbols of their traditions — banners, icons, bread and water. Members of the CCC include the

Reformed Church in Canada, the Anglican Church of Canada and the Baptist Convention of Ontario and Quebec.

The service was marked by the reading of the same Scripture passages used at the founding service in 1944. The sermon was delivered by Rev. Paul Wilson, professor of homiletics at Emmanuel College in Toronto. It was based on John 17:11-21, the passage which includes Christ's prayer "that all may be one." Recalling that the CCC was created in the waning months of World War II, he said that it must have seemed then that all of history was moving to a common purpose. It may seem difficult to be so confident in our post-modern world, he

added.

"As we look to the future, we will find unity, not of our making, but in God's love," said Wilson. "Jesus Christ did not come simply to bestow our unity. It is in our brokenness that we discover the unity that Christ gives us."

Prayers of intercession were read in many languages, including Dutch, German, French and English.

At a banquet following the service, certificates of appreciation were given to former CCC presidents and general secretaries. Two men involved in the creation of the CCC, Rev. Oliver McCully and Rev. Leland Gregory, were also honored.



Amos Hanson

The rapture is not a biblical teaching

In numerous evangelical churches pastors teach a doctrine of the secret rapture of all true believers. In split-second time, they say, the true Christians will be removed from worshipping congregations, moving vehicles, football

The Bible says nothing about a secret removal of the saints.

fields and marital beds. After that God will continue world history with his focus on Israel, and a great tribulation will usher in the final phase. That's how they teach it every night on TV.

It's high time that all of us realize that there is not a shred of biblical evidence for this teaching. The only Bible text that speaks of a snatching away of Christian people — an idea

expressed by the word "rapture" — is 1 Thess. 4:13-18. But it says nothing about a secret removal of the saints.

The Thessalonian Christians expected Christ's glorious return any time. But when they had lived in this hope for a number of years, some members in the congregation died. They "fell asleep," the Bible says. The believers who buried their loved ones not only felt the pain of parting; they also thought that their loved ones would miss out on the excitement of Jesus' return.

The dead not left behind

Paul addresses that concern. Basing his teaching on "The Lord's own word" (v.15) he says, "We who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep." The dead will not be left behind. "For the Lord him-

self will come down from heaven," but not quietly or secretly: "with a loud command, with the voice of the archangel, and with the trumpet call of God, and the dead in Christ will rise first." The loud heavenly noises are the wake-up call for those who "sleep."

"After that we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air." The words for "caught up" relate to "rapture" (*raptemur* in the Latin Bible). That's why they call this the Rapture text. Notice, however, that those who are alive at the Lord's coming are "raptured" or "caught up" with the departed saints. The dead are raised first. Then the living saints are caught up with them in the same procession for the welcome of the Lord and the great reunion in the sky.

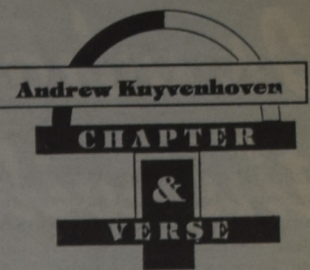
At least two things are ignored by those who use this text

for their Rapture stories:

1) Paul is speaking of the final revelation of the Lord. This is *The End!* The text speaks of those who have not yet died at the *parousia* or coming of the Lord. 2) Paul does not say a word about unbelievers, dead or alive. He is addressing the question if, on the day of the Lord, living Christians will have an advantage over those who have fallen asleep. The answer is No.

Many questions

Of course we have many questions about the how and what and when of that great happening. But we don't get more than this: "And so we will be with the Lord forever." That should be enough. When the Lord comes we will be reunited with all believers in the presence of Christ.



Andrew Kuyvenhoven, retired pastor of the Christian Reformed Church, who lives in Grand Rapids, Mich., hopes he will see the Day of the Lord before he "falls asleep."

Bible prophecy teachers send message to those left behind by Rapture

NIAGARA FALLS, N.Y. (EP) — Bible prophecy experts who believe that believers in Christ will one day disappear in an end-times event called the rapture have created a video message for those who will be left behind.

The video is titled "Left Behind: Where'd Everybody Go?" Peter Lalonde of *This Week in Bible Prophecy* created the video, which also features Hal Lindsey, Dave Breese, John Ankerburg, Zola Levitt and John Walvoord.

"For too long when we have

spoken about the Rapture we have been caught up in technical debates as to its timing in relation to other last day events," Lalonde explains. "We have not stopped to realize what the world will be like in the moments after this event takes place. I am convinced that people will literally be going insane as loved ones and small children disappear. People will not know what has happened. There will be widespread confusion, panic, and outright fear."

The video begins with a 20-

minute action-adventure portrayal of what the world may be like moments after the Rapture, then turns to the six prophetic teachers, who explain what happened, and what is ahead.

Hal Lindsey concluded, "By sending a message to those on the other side of the Rapture, Peter and Paul Lalonde have become more than prophetic teachers; they have become major players in this great end-time drama."

National Anglican office lays off staff

Alan Doerksen

TORONTO — Fifteen people have been laid off from the Anglican church's national staff to help cope with declining income, reports the *Anglican Journal*.

The church has also announced an interim restructuring of the national office, designed to take the church to next year's General Synod, where long-term directions will be decided.

Seven other staff positions

are becoming vacant through attrition.

The layoffs come in the wake of a decision by the National Executive Council last spring to reduce church spending of \$13 million this year to less than \$11 million in 1995.

Other spending cuts announced include cuts in grants to northern dioceses, which are reduced by \$10,000 a month as of last July, and grants to overseas churches.

At a staff meeting on the day

the layoffs were announced, Archbishop Michael Peers, the primate, said, "What has happened is of concern here and in the life of the whole church."

The jobs of everyone remaining at the national office will change to accommodate the new structure and reduced personnel, he stressed.

Employees whose positions were terminated received a severance package and career counselling.

Threat finally worked

Keith Knight

WALLACEBURG, Ont. — St. Andrews Presbyterian Church was having a hard time keeping the minister's parking spot reserved just for the minister.

Rev. Hugh Appel (he grew up Christian Reformed) says the Reserved sign didn't do a thing. Neither did the No Parking sign which was nailed beneath it.

He finally found a sign that did the trick, however. It read: "You Park, You Preach."



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Is whatever happens the will of God?

He sees the little sparrow fall

Gabe Rienks

Read: Matthew 10:26-31

He was 13 years old, a P.K. (Preacher's Kid), and he had bone cancer. His father asked God: "Is it really your will that a child of 13 has bone cancer and has to face such a terrible death?"

Again, he turned to those words of Jesus about the sparrows: "Are not two sparrows sold for a penny in the marketplace? And not one of them will fall to the ground without your Father's will" (Matthew 10:29, RSV). Over and over again, these words of Jesus have served as a "proof-text" that whatever happens happens because God wills it.

This time, however, the minister discovered this text does not speak of the will of God at all. The old *King James Version* reads: "And one of them shall not fall on the ground without your Father." Checking the original Greek in the New Testament, he did not find those words about the will of God either. The parallel text in Luke 12:6 says, "Not one of them is forgotten before God." And the *New Revised Standard Version* has revised its translation: "Yet not one of them will fall to the ground apart from your Father."

A place of peace

Having his own faith and the faith of his family tested in the crucible of suffering, the minister made a liberating discovery. "None of them shall fall to the ground without the Father." Even when our child falls like a tiny, helpless bird, it is not without the Father: he is there, he knows, he sees, he cares. Our boy is not forgotten before God. He may fall; but he can never fall out of God's hands. It was this assurance, during those last months, that turned the quiet hospital room into a sanctuary, a place of peace and gratitude in the

presence of that God.

But we had always thought that nothing happens unless it is God's will. Isn't he almighty? Yet we had always wondered too: do all things really come directly from the hands of God, our heavenly Father? Cancer, muscular dystrophy, a typhoon that sweeps thousands to their death, a little child killed in a car accident?

If we believe such accidents "pleased God" or "had our Father's consent" (*Good News Bible* translation), we will try to justify God. We say: "God must have his own reasons; his ways are not our ways." We try to say some good words on behalf of God, but our words sound hollow and empty. They do not make sense. All we see is a toddler, like a sparrow, fallen to the ground, its tender body broken and mutilated.

God is not Fate

People outside the church, but we ourselves too, ask: "You think this was the will of God? And you say God is love?" No wonder they can't believe. Such questions have become insurmountable barriers to many finding the way to God.

Why has the church interpreted God's power and providence in this way? As if God would be so careless, so cruel, so merciless? Our thinking about God sometimes resembles Greek philosophy more than God's revelation in his word. According to the Greeks, their gods were happy-go-lucky beings, far removed from this world of pain and trouble. And above the course of events, even above these gods, stood Fate.

Fate — everything pre-computerized, inevitable, unchangeable — ruthlessly controlling human destiny from beginning to end. Is this how we think of God? Is God operating the huge computer in which all events

are pre-dated? So if it is going to happen anyway, why should God be moved with anger or pity when he sees what is going on in our lives, on the battlefields, in the hospitals, in the refugee camps of our world?

A personal God

But is this our God? Is this the God we know from the Bible and in our own lives? No! A thousand times no!

In the Bible, God is not an abstract idea. God is a personal God, a living God. We can talk with God, even argue with God as Job did or wrestle with him in the darkness of night as Jacob did. A God of compassion, merciful and gracious, who says: "Can a woman forget her baby at her breast or have no compassion on the son of her womb? Even they may forget, yet I will never forget you" (Isaiah 49:15).

That is what God is like! We are God's concern. He has a stake in our lives. Far from being removed from the human drama in splendid isolation, he says, "All the day long I stretch out my hands to you" (Romans 10:21). He has made our lives his business.

Jesus wept

We see God's face in Jesus Christ. Jesus did not pass by anybody. He did not say to the man born blind: "What do you expect? It is God's will anyway." He wept at the grave of his friend Lazarus. His eyes filled with tears when, for the last time, he approached the Holy City.

If anyone suffers when we suffer, it is God. If anyone weeps when a boy of 13 has bone cancer, it is God. But if God is almighty, why doesn't he do something about it? How much can one person take?

Doesn't he do anything about it? The Old Testament is the long, long story of God plead-

ing with his people. And when all his pleas failed, he came to us in Jesus Christ. He did not keep aloof. He shared our pain, our loneliness, our very destiny. Then, Jesus himself, like a sparrow, fell to the ground and was crushed on a cross in a cruel world.

Was this the will of God — that they tortured and murdered his beloved son? If there is one place where we don't understand the power and the providence of the Father, it is on Calvary. Even Jesus himself didn't understand and cried: "Why? Why?"

God works Triumph

Looking at the same cross, we realize Jesus was not forgotten before God. He was raised on Easter morning. God is almighty. It is the superior power of his love by which he turned the worst thing that could happen (the cross) into the best thing that could happen — making that cross the way of salvation for a lost world. Therefore, with trembling hearts, we say after the apostle, "We know that in everything God works for good with those who love him."

In everything? Also in those

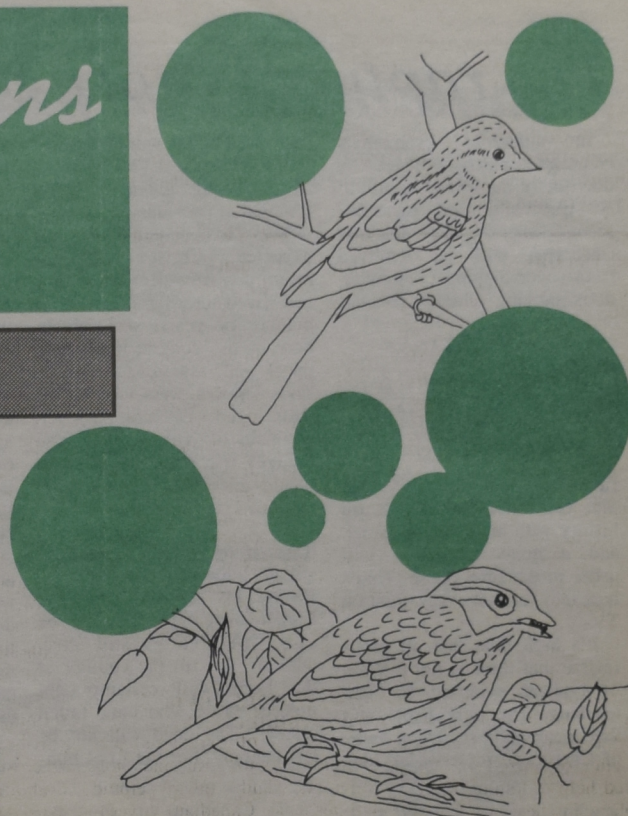
things God did not want to happen? Yes. They certainly do not come directly from the hands of God — cancer, muscular dystrophy, accidents, even so-called "acts of God." But if we love him, we know that somehow they go through his hands, and then miracles can happen. In a broken world, he can turn everything — even the worst things — for some good, and for the good of the Kingdom.

"Is it really your will, God, that a child of 13 has bone cancer and has to die such a terrible death?"

No, that is not God's will. Yet in this broken world, our child can fall to the ground like a little bird, but never fall out of God's hands. Therefore, walking with him, often with tears, we can be of good courage. Until the day when God will shelter us with his presence and wipe away our tears.

*He sees the little sparrow fall.
It meets his tender view.
If God so loves the little birds,
I know he loves me too.*

Gabe Rienks is a minister of the Presbyterian Church in Canada living in Brantford, Ont. This article first appeared in the Presbyterian Record.



A significant number of the immigrants arriving in Canada from 1945 to 1960 came from the Netherlands. These Dutch immigrants quickly divided into the same groups that were evident in Dutch society: Catholics, Calvinists and non-denominationalists. The following will tell the story of the Catholic Dutch-Canadian immigrant community that emerged in Canada.

Joanne van Dijk

Until 1952, Dutch Catholic Church officials and the Catholic Central Emigration Society in the Netherlands discouraged Catholics from going to Canada. Canada was seen to be a Protestant country where life was too materialistic and where individuals could quickly lose their faith.

Van Stekelenburg, a historian who wrote about the Catholic emigration from Noord Brabant, explained that "Catholic emigrants to the New World are seen as prodigal sons and daughters" (1983:75). Church officials preferred Dutch Catholics to go to Australia where their reception was better organized and they received help in joining Roman Catholic churches and schools. In contrast, Dutch-Canadian Catholics found few such welcoming organizations in Canada, and they had to help themselves as they joined existing Catholic institutions.

For the Dutch Catholic emigrants who did go to Canada, Catholic immigration officials and volunteers worked hard to safeguard their faith.

This is illustrated in a letter dated May 19, 1960, from a Mr. Cremers, the director of the Netherlands branch of the Catholic Immigrant Services, to a Mr. van Gendt who was president of the Catholic Netherlands Organization in Hamilton:

...The Canadian officer in the Hague had directed Mr. van... to come to Hamilton to work in the tobacco fields. This is not entirely without moral dangers and according to us he would fare better on the farm of a market gardener in Grand Bend.... Could you let us know where he settles?

Government did not want colonies

Because of previous experiences with Russian immigrants and other ethnic groups, the Canadian government and the immigration department were interested in settling the Dutch-Canadian immigrants over a large area to prevent colonization. Mr. Tuinman, the Dutch emigration attaché in Ottawa agreed and vigorously pursued the Canadian government's assimilation policies. As a result, according to Father van Wezel,

"Catholics were sent to the West, where there were no Catholics; and Protestants were sent to Quebec where there were no Protestants" (1979:23).

In response, Father van Wezel and officials of the Dutch emigration societies promoted integration instead of assimilation: "Let them remain what they are, but let them integrate into the Canadian system" (1979:10). When the emigration societies of the Catholic, Reformed and Christian Reformed churches joined to establish the Canadian Netherlands Immigration Council in the early '50s, van Wezel received help in his fight for integration. As representatives of a large group of Dutch immigrants, they were more influential in opposing the views of Mr. Tuinman (30 per cent of the Dutch immigrants were Catholics).

Although Dutch Catholic immigrants were prevented from forming their own ethnic parishes they were free to settle wherever there was work, since Catholic churches and schools existed everywhere.

'Kin migration'

Catholics (like Calvinists) tended to go to places that were already settled by relatives and friends who had come before the war. This is called chain or kin migration and refers to the role of family and friends who had already immigrated in sponsoring others and support-

Let them become Canadians but let them stay Catholic

The postwar settlement of Catholic Dutch immigrants (Part One)

ing them upon arrival. In this way large portions of Dutch villages were transplanted to Canada.

Ten per cent of the population of the Dutch village of Boekel (120 families) emigrated to Canada and stayed in touch for many years through an annual Boekel reunion. The villagers of Chaam settled near Forest and became a "Little Brabant transplanted in Canada." A seminary student, who came to Canada in 1954 and studied with the Sacred Heart fathers for a year, reports:

The Sacred Heart priests recruited many people from a certain region of Brabant where they had their main cloisters. That region where half villages sometimes emigrated had no development potential at that time. The farms had become too small. There were few Limburgers in the London area. I think that is because the economic situation in Limburg in the countryside was not so bad (Interviewee #28).

Mr. Cremers gives an example of chain migration when he reports on the activities of Father van Wezel:

The reason there are 12,000 Dutch immigrants in the London Diocese are not those mentioned by Father van Wezel, but simply the fact that the first immigrants happened to arrive there and these sponsored the others, sponsoring being the only way of getting into this country at that time. For instance, a brother of Father Hendriks sponsored at least 50 people from his native region. Therefore nearly all the 12,000

are from Brabant and Limburg. (CIS Papers).

Large families welcomed

The highest concentration of Dutch Catholics is found in rural parts of southwestern Ontario, particularly in the counties of Middlesex, Lambton, Kent and Elgin. To boost the attendance of small dying rural parishes and Catholic schools founded by other ethnic groups, large Dutch Catholic families were recruited by parish priests. An older son in a family of 12 children recalls that:

There was an Irish parish here (Lucan) and it was dying out. So the pastor asked for us to send half of our school-aged children to a small country separate school and the other half to another school along Highway 23, in order to be able to keep those schools open. A third school had already been shut down. There were no longer enough students in those schools — only seven or eight pupils — and you needed a minimum of 10. (Interviewee #14).

Catholics preferred Ontario

In 1950 as a director for immigration for London, Father van Wezel was instrumental in drawing great numbers of immigrants from all over Canada to the London area. He was sensitive to the Catholic immigrants' needs; he organized social clubs for young adults and their parents so that they could meet other Dutch Catholics.

Continued on p. 12...



Joseph and Johanna van Wylick (l.) immigrated from Limburg, the Netherlands, to Ontario in 1953.

Feature

I was that little girl in the closet



In spite of her brave efforts she couldn't subdue her growing trembling, or the tears that rolled soundlessly down her cheeks.

Laurie Rideout

She was small and fragile-looking for her age. She had beautiful, shiny black hair, soft brown skin and almost black eyes.

It was her eyes that reflected her fear.

"Why?" they asked. (I could think of no answer to give her.)

She was cowering in the back of a bedroom closet trying uselessly to lose herself among the boxes and old shoes littering the floor. She clutched a sleeping bundle of rags which was her

baby brother. She would rather give her own life than let him go.

The noise beyond the closet was growing louder and closer. She clutched the bundle and squeezed her eyes tightly shut in the childish hope that not seeing would make it all disappear.

In spite of her brave efforts she couldn't subdue her growing trembling, or the tears that rolled soundlessly down her brown cheeks. Her heart pounded so loudly that she was sure that even with all the noise outside the door "they" could hear it.

"Please make them stop. Please don't let them hurt me. Please make them stop."

Despite her pleas the man and woman beyond the closet door still fought. The man cursed the women for locking him outside; he beat her, spurred by an alcoholic-crazed rage. The woman screamed in pain, "Stop, I'm sorry, I'm sorry!"

Quite a few years ago I was that little girl in the closet. My parents worked hard at destroying one another, my father with alcohol and my mother with accepting the role of chronic "victim." (She died the victim of a drunken man's anger almost 20 years later.)

I was the little girl who struggled to keep my brother safe. I was the one responsible for what laughter and peace there was in our household — a burden that no child should have to bear, and no lone adult either.

I also took the job of giving all my love to my sweet little brother. I fed, clothed and bathed him when there was no one else to do it. My brother became "my" baby. I loved him as every mother should love her child — completely and unconditionally.

I have been able to return to the closet both as an adult and as that frightened little child through exercises of "imagery" carefully conducted by a wonderful counsellor.

I stood transfixed, in one of the exercises, as Jesus sat down with the trembling pair of children and tenderly lifted them into his loving arms. He rocked them back and forth, back and forth, back and forth. With his caressing voice whispered, "It's all right now. Don't cry. You're safe with me.

Don't cry, I love you. I'll always love you."

Slowly the little girl's grip on her brother relaxed as she slipped into sleep. Peace had descended at last into her world as she slept with innocence and trust cradled in loving arms.

Because of Jesus' sacrifice for me, his love, in the form of a brilliant light, has chased away the shadows of my closet, never to return.

The closet has become, to

me, a symbol of how Jesus' love can heal a broken, beaten heart. I write this in the hope that if you, too, have felt imprisoned in some kind of "closet," you will be able to come out of it to walk without fear, hand in hand with Jesus.

Laurie Rideout is a homemaker who likes to write and crochet. This account is biographical. She lives in Chippawa, Ont.

Let them become Canadians but let them stay Catholic

...continued from page 11

He sponsored newcomers in each parish so that the immigrants could live close to each other.

Partly as a result of Father van Wezel's efforts, there were many more immigrants who settled in Ontario than those who moved to other provinces — 61 per cent versus 39 per cent. A neighbor of Father van Wezel who emigrated in 1949 when he was 24 years old gives several other reasons why immigrants moved to Ontario.

The reason so many people did not stay in the West is: first, they only had temporary employment there; second, they had a lot of teenaged sons and daughters and they wanted them to have a chance to meet future spouses from other Dutch Catholic families. ...Another reason they came here is that farms out West were too expensive, while here it was still possible to buy land if you were an immigrant (Interviewee #24).

The Maritimes are cheaper

The price of land was an important factor in determining where the new immigrants settled. Few immigrants could afford dairy or tobacco farms in southern Ontario, and some moved to the East because Maritime farms were cheaper.

Mr. Cremers reported that: Father McCormick was con-

cerned about the establishment of the children of Dutch farmers. For them the farms around London are too expensive. He sees a solution in bringing them to other regions, where prices are considerably lower, for instance the Maritime and the Pembroke diocese. (CIS Papers)

Father Grootsholten, the director of the Catholic Immigration Centre in London, was concerned the high price of land would affect the spiritual condition of the Catholic immigrants:

Farmers came without money and cannot borrow enough from the credit union to make a down payment. Therefore they buy cheaper farms farther away from the Catholic church and school which endangers their spiritual life. Protestants (who have more capital from the States) bought the best farms close to church and school and drove out Catholic immigrants. When the farmers could bring along more capital, they buy too early (St. Willibrord Credit Union Papers).

Families with a large number of grown children had an advantage because they could earn the down payment for a farm in one or two years.

Concluded next week.

Joanne van Dijk is a graduate student in the department of sociology at McMaster University in Hamilton, Ont.

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The end of the steady job is in sight

A new book has just come out, called *Jobshift*, by William Bridges. As the title implies, there is a definite change going on in the way people work — a radical change, not seen since the Industrial Revolution.

The Industrial Revolution was a drastic change in its days. Almost overnight, due to the introduction of machinery, factories and bureaucracies required bodies, strong hands and stupid minds, to accommodate the emerging industrialization of Great Britain. So at the same time that labor-saving tools freed a lot of people from farm work, factory and office work was available, even though it was seen as most unpleasant and dangerous and even unnatural and inhuman.

Well, that world of jobs is now coming to an end. The conditions that created jobs 200 years ago — mass production and large organization — are disappearing. Big firms, where most of the good jobs used to

be, are farming jobs out to little firms, which have no or little overhead, pay less and are flexible. Public services are starting to be privatized — soon in Ottawa, and in Ontario immediately after its next election.

Mostly part-time work

House prices in both Ottawa and Toronto will drop significantly. The reason? The so-called modern world is on the verge of another huge leap in productivity and, to accommodate this change, mostly part-time and temporary work will be needed. Work will not disappear. Jobs will.

We used to read that by the year 2000 everyone would be working 30-hour weeks and the rest would be leisure. Forget it. As we are approaching 2000 it seems that half of us will be working 60-hour weeks and the rest of us will be unemployed or at best under-employed.

And the fault does not completely lie with overseas com-

petition. The real problem is that what is disappearing is the very job itself.

Today, because we live in a fast moving world, rigid eight hour jobs no longer fit because they are no longer adaptive. In order to retool today's corporations so that they have a chance to survive the merciless global market place, the first thing organizations do is get rid of jobs. Once they have done that, they redesign the organization to get the best out of the "de-jobbed" worker, who will work flexible hours, often from his own home office, will be temporary and will not be given any benefits.

You need D.A.T.A.

Who will get the work?

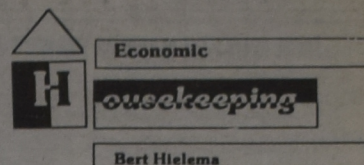
The real qualification will be that you really want to do the work (Desire), that you are good at what the work requires (Ability), that you fit that kind of situation (Temperament), and that you have whatever other resources the work requires

(Assets). Those so-called D.A.T.A. are the only qualifications that matter in a rapidly changing world.

In short, if you want to be part of the work force, you had better be innovative, know how to sell yourself, have a desire and a track record of hard work, be good in a specialty that is saleable, be a good team worker and not be afraid to make decisions.

It would also help that you have no debts, and a few thousand in the bank, just in case you have to take a forced vacation.

The good and steady job, once the hallmark of a responsible person, well regarded in the community, has now become a very risky situation. I read a while ago that today the 50/50 rules applies. If you are over 50 years of age and make \$50,000.00, a typical middle manager's salary, you had better count on receiving the dreaded



pink slip soon. The old kind of freelance activity that once was risky is now in tune with the future and is becoming the choice of many people who want to act responsibly.

Bert Hielema worked one day in a factory in Grimsby in 1951. Since then he has been freelancing in various fields. He also sits on numerous boards and committees. He lives in Tweed, Ont.

The parole board — the human anguish of decision-making

(CCJC) — A man whom you parole kills children after his release.

Another man you parole who was convicted of a sexual offence moves into a house across the street from your family, does not re-offend, lives a useful and rewarding life and, over a number of years when he sees you, says thank you for the chance he was given.

In between those two extremes, so many other prisoners and their stories tug at your heart and memory; you are buoyed by the successes, for, according to the Church Council on Justice and Correction (CCJC) past president Frank Miller, they represent the overwhelming majority; yet the torment and anguish linger from the risk-filled decisions taken these many years.

Frank, a key figure in Canada's parole system as it developed since the 1950s, knows this territory well. He makes a plea to remember the good bureaucrats involved in the tough, front-line decisions being made in the justice and corrections systems, people who walk the narrow line between the cynicism of "nothing works" to those who would

replace the system with radical alternatives.

He has stood on the shaky ground of human decision-making — informed, calculated human decision-making that nevertheless always remains human because people are involved in making them. Frank says decisions are questioned, doubted, reviewed, officials never knowing for certain, despite sound decision-making processes, whether the right decision was made in every case. He knows the pitfalls of the parole process: information not shared or not known, critical negative opinions withheld from written reports or the opposite — powerful, authoritative and negative judgments included that sabotaged opportunities for rehabilitation; errors in judgment, unpredictable changes in the community situation or person's environment, all alongside 20/20 hindsight vision and intense public scrutiny.

Frank remembered the people he tried to help. Johnnie, (not his real name), was about 17 when he committed a heinous sexual offence on an infant in the 1950s. His life sentence meant literally that, life, al-

though he was eventually reviewed for a "ticket of leave," the forerunner to parole. Working on an alcohol problem, he began turning things around as his aunt supported him. (Frank notes family involvement was a strong influence in any success). The aunt was the obvious choice for a residence if parole was granted. The problem? She lived across the street from Frank. "What was I going to do? Deny parole, when he met all the criteria?" Frank recalled. "I did have a young family with two small girls but there never was any real doubt about what I should do. He deserved a parole."

The other man who later killed children was granted parole after a thorough process of psychiatric reports and numerous consultations with community professionals. Later the board learned of secondary, incriminating evidence and other negative staff opinions not included in reports.

"Can you imagine what that is like?" Frank asked, his voice trailing off with emotion. "...There are some things you take to the grave."

"What I am saying is that the buck always stops here with the

public servants no matter what level they are at... the competent probation officers, correctional and police officers, parole board members, wardens and senior policymakers alike. I don't think the private sector always understands that. It helps

to know that reality before we criticize."

The Church Council on Justice and Corrections (CCJC) is an inter-denominational organization concerned with building a peaceful, safe and just society. The Council of Christian Reformed Churches is part of the CCJC.

King's Forest Memorials

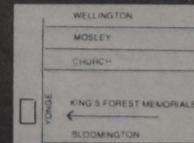
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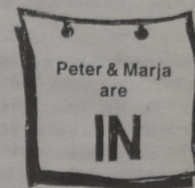
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It's the poor that give, not the rich

Dear P & M:

Is it possible to give some information on Amway? Many young families in the CRC are involved with this organization which some think is a cult. Even some of our grandchildren are deeply involved in what they call a "Christian organization."

We are concerned but do not want to criticize too much since we don't know too much about it. Their view is that one day they will be millionaires and be able to give a lot of money for God's work in the world. Our view is that not the rich, but rather the poor, give much of the little they have.

It concerns us that they are forever on the run for Amway. Their little children are brought to babysitters too often while they should be doing fun things with them like going to beaches and parks. Almost all of their long weekends are spent in the U.S. at Amway meetings. Please comment on the pyramid type of method of making money which is used a lot also in other home sales businesses. Is it legal? Is it Christian? Is Amway a cult?

Dear Questioning Amway:

The Better Business Bureau informed us that pyramid schemes where only cash is involved are illegal. These are the chain letter schemes which involve mailing a certain amount of money to a number of people with the expectation that in a few weeks all kinds of other people will mail you money and make you rich. Pyramid schemes are only legal when something is sold. Amway is such a multilevel sales organization, and the BBB says that its approach is perfectly legal and that there are no outstanding complaints against it.

Amway attracts on a number of levels. It appeals to our innate desire for financial success and its accompanying lifestyle. It re-enforces the North American "rags to riches" dream which promises that hard work, total commitment and the right approach will make you a winner. It provides a belief system rooted in free enterprise which brings a lot of enthusiasm, inspiration and fervor into people's lives. Its promise of the good life is exciting!

Many equate capitalism and free enterprise with Christianity. It is true that the founders of Amway are two Christian Reformed men, Richard De Vos and Jay Van Andel. It is also true that these two men are strongly committed to the Lord and that they have used their wealth to support many kingdom causes. They happen to be very wealthy and we know them to be very generous. But we and our advisory panel have many reservations which would keep us from calling Amway a "Christian organization."

On the matter of motivation, money, especial-

ly "quick or easy riches," should not be a guiding principle. If you really believe in a product and are gifted as a salesperson, well, that's one thing. If, on the other hand, your real goal in life is to become a millionaire you may have bowed the knee to Mammon (Luke 16:13).

On the matter of time management, we agree that your great-grandchildren need their parents. Spending time with kids is much more important than lavishing the "good life" on them. Isn't it interesting, though, that you see this so clearly in your old age. It seems that the young tend to choose for money and that older folks, given the choice, tend to choose for more time. It's a lesson we all need to learn.

On the matter of doing business, especially, we have a lot of resistance to the way Amway works. One of our panelists has attended an Amway recruiting evening and remembers it as an evening that painted dreams of success and glorified the affluent lifestyle. The implied message was, "If you're smart, you'll participate." Another panelist was able to describe a large convention of distributors which felt uncannily like a religious revival, although there was no mention of God. A third panelist knew several persons who had gone so far as to purchase inventory but who, due to their lack of sales ability and unsuited personalities, were stuck with left-over products which they could ill afford. A fourth panelist had a real problem with the idea of making more money more easily as you climb higher and higher, at the effort and expense of those below. Finally, we ourselves distinctly remember the awkward feelings that resulted when new distributors we know began to see their family and friends (including us) as potential clients.

Our bottom line is that Amway is neither a cult nor an illegal operation. It is simply a clear example of capitalism at its best or worst, depending on your view of free enterprise. For the reasons mentioned, we would discourage anyone from becoming a salesperson for Amway or any other pyramidal, multilevel sales corporation. Our opinion notwithstanding, Amway is one of the biggest business success stories in North America and is one of the two largest companies operating in Asia (the other is Coca Cola).






**Write to: P & M
c/o Christian Courier
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	October 9, 1994 With joy and thanksgiving we wish to announce the 35th anniversary of our parents LOUIS and MARTHA BILL (nee HOGETERP) Mom and Dad, we wish you many more years of good health and happiness to share with each other and your family. Thank-you for everything! Lots of love from: Pam & Harry Ashley, Matthew, Jonathan, Alyssa Jennifer & Bram Alanna, Philip, Stephanie Renee & Randy David, Katie, Joshua, Alex Barb & Ron Daniel, Chelsey, Bethany Chris & Kelly Cody Home address: R.R. #1, Jarvis, ON N0A 1J0 Kentville, N.S. London, Ont. 1954 October 24 1994 "But godliness with contentment is great gain" (1 Tim. 6:6) With thankfulness to God, we happily announce the 40th wedding anniversary of our parents and Opa and Oma NEAL and GRACE VANGALEN (nee ADEMA) Congratulations and love from your children and grandchildren. We give thanks to our Lord for the nurturing, love, encouragement and support both of you have given us. Con & Arlene VanGalen Jackie, Steven Anita & Edward Hofstee Pieter, Eric Best wishes at an open house on Oct. 22, 1994, from 3-5 p.m., Dorchester Golf and Country Club, 20 Hamilton Rd., London, Ont. Home address: 1589 Hansuld St., London, ON N5V 1Y4 October 9, 1954 With thankfulness to God we celebrate the happy occasion of our parents and grandparents' 40th wedding anniversary PETER and SYLVIA VELLENGA (nee VANDER PLOEG) The Lord has blessed our parents with a strong and steadfast love for each other, and we pray that He will grant them many more blessed years together. Congratulations and much love from: Peter & Kelly Vallenga — Hamilton Crystal, Elisha, Courtney Frank & Sharon Vallenga — Huntsville Jessica, Justin Ida & John Kerkhof — Waterdown Laura, Andrew, Jordan Linda & Darcy Denman — Hamilton Debbie & Steve McBride — Hamilton Alana Home address: 59 Battlefield Dr., Stoney Creek, ON L8G 1V1	 <i>Congratulations to Aart and Anna Van Donkelaar who are celebrating their 25th year of marriage together. May God bless you in the years to come.</i> 1954 October 25 1994 With thankfulness and praise to God for keeping them in His love and care, we joyfully celebrate the 40th wedding anniversary of our parents and grandparents MARTEN and CLARA WITTEN (nee SMIT) Congratulations and love from: Alice & Arthur Dubbeldam Mark, Lisa, Kara, Steven, Amy Rita & Hans Vandenbrink Cherie, Jon, Brent, Darrell John Witten Ralph & Grenda Witten Marlow, Jeremy Stan & Karina Witten Karley, Katie Address: 11830-38 St., Edmonton, AB T5W 2H4	Obituaries After a long and heroic battle, our Lord has given rest to ALMA ALIDA RIEPMA-JONKER age 46, on Sept. 26, 1994. Remembered by her husband Clare Riepma and her children: Melanie & Jason De Wilde — Newmarket Kara — Toronto Phillip — Burlington Alicia Mark Home address: R.R. #1, Georgetown, ON L7G 4S4 On Sept. 26, 1994, the Lord took unto himself our dear daughter-in-law, sister-in-law, aunt and dear wife of Clarence Riepma ALMA ALIDA RIEPMA-JONKER Harry & Evelyn Riepma — Chatham, Ont. Teresa & William Renkema — Lowell, Mich., USA Alice & Randy Van Stempvoort — Chatham, Ont. Betty & Ernie Kramer — Thamesville, Ont. Shirley & Kirk Larsen — Decorah, Iowa, USA Emily & Eric Schuurman — Brownsville, Ont. nieces and nephews. May the Lord comfort Clarence and the children. Address: 5 Faubert Dr., Chatham, ON N7M 2Y1	Nov. 13, 1909 - Sept. 22, 1994 Bergum, Fr. - Nepean, Ont. "God is our refuge and strength, an everlasting help" (Ps. 46:1). The Lord called to Himself, after a courageous battle with cancer. EIBERT JANSEN in his 85th year. We grieve in the loss but are thankful for what he has meant to us during all these years. Predeceased by his loving wife Hielkje (Sheila) Jansen, since May 23, 1979. Dear friend of Jane Hogeveen. Deeply loved Heit and Opa of: Kemp & Nelly Jansen — Burlington Edward & Anne (Melissa, Christopher), Angela & John (Jesse, Stephanie), Terry Jetty & Cor Hogeveen Sheila, Richard & Monique (Sophie, Claire), Joanne, Shelley Sid & Susan Jansen Julie, Amy, Jessica Funeral service was held on Monday, Sept. 26, 1994, at Calvin Chr. Ref. Church, Nepean, Ont., with Rev. K. Gehrels officiating. Correspondence address: K. Jansen, 5 Petty St., Nepean, ON K2G 0K2 Employment Wanted Looking for farm employment: Single 23-year-old male from Argentina desires full-time position on a farm, preferably in Southern Ontario. Has experience in cash crops and dairy. Speaks and writes English fluently. For further information please call (807) 939-1784. Roommate Wanted I am looking for a female roommate to live in St. Catharines, Ont., area. Students welcome. Please call after 5 p.m. (905) 646-1288 For Rent Two bedroom Duplex, Hamilton, Ont., mountain near Rykman's Corners. Suitable for two people. Available November 1. Call (905) 692-4613 after 6 p.m. Dairy farm for rent: 250 acres in central Ontario; 45 tie stalls with pipeline and cooler. Heifer and veal raising facilities. Available immediately. For information contact: (905) 683-0832
Anniversaries "God is our refuge and strength" (Ps. 46). On Oct. 11, 1994, the Lord blessed SID and MONA BRUINSMA of Goderich, Ont., with 25 years of marriage. Their children would like to wish them a happy anniversary and thank them for all they have done. May God bless you with many more happy years together. Love from all your children.				

Classifieds

Job Opportunities	Miscellaneous	Miscellaneous	Real Estate	Miscellaneous
<p>Wholesale florist requires experienced floral sales person for established territory. Call Staaldin Florist at (905) 643-2002 for interview.</p> <p>PASTOR Trinity Chr. Ref. Church of Edmonton, Alta., is seeking a new pastor. Please send your profile/resume to: Pastor Search Committee c/o Trinity CRC 13427-57 Street Edmonton, AB T5A 2G1</p> <p>Personal</p> <p>Christian widower in good health and young at heart, would like to meet Christian lady. Age 55-62. Reply to File #2623, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p>For Sale</p> <p>Florida home for sale. Two bedrooms with cabana. Bradenton area in park with many seniors of Dutch heritage. Owner selling for health reasons. Call (519) 763-0700</p>	<p>EXPERIENCED PRINCIPAL</p> <p>required for Willowdale Christian School, a Christian elementary school (Grades JK-8, 175 member student body), located in North York, Ont., Canada. Position commences August 1, 1995. Have a rewarding and challenging experience assisting a Christian school continue to provide Christ-centred quality education. Letters of inquiry may be sent or faxed in confidence c/o Larry Dekkema, 100 Allstate Parkway, Suite #501, Markham, ON L3R 6H3, fax number (905) 940-8014. For further information contact Larry Dekkema at (905) 940-8013.</p>	<p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen</p> <p>Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p>ZINGEND GELOVEN Saturdays at 8 a.m. CHIN FM 101 P.O. Box 274 West Hill, Ont. M1E 4R5</p> <p><i>Look for our Calendar of Events on page 18...</i></p>	
<p>personalized DUTCH DELFT BLUE style wall plaques</p> <p></p> <ul style="list-style-type: none"> • birth • graduation • Dutch roots story • wedding (anniversary) • immigrant ships <p>ask for catalogue publishers of the Windmill your Dutch-English bi-weekly P.O. Box 313, Lynden, WA 98264 P.O. Bag 9033, Surrey, BC V3T 4X3 (604) 532-1733 fax (604) 532-1734</p>	<p>V-E DAY</p> <p></p> <p>ANNIVERSARY - 1995</p> <p>LIBERATION OF THE NETHERLANDS</p> <p>Join the Liberation of Holland and VE-Day Rhine Cruise - May 1995</p> <p>There is no better way to travel through Europe than aboard Cunard's Prussian Princess, a luxurious river vessel with all the comforts of a hotel. This comprehensive and exclusive 14-day Rhine Cruise will provide you with a once-in-a-lifetime opportunity to take part in the 50th anniversary celebrations of the Liberation of Holland.</p> <p> </p> <p>Join us as we experience the magic of the Rhine with its ancient castles, storybook villages, magnificent cities and wonderful vineyards all from the best perspective available... on the river. 100 SPACES AVAILABLE!</p> <p>Hosted by military history authors Brigadier General Denis Whitaker and his wife Shelagh. Call for a brochure 1-800-565-3320</p>			<p>The King's University College requires a Christian academic to fill a vacancy in education, pending government accreditation of its new, after-degree B. Ed. (elementary) program. The successful candidate will teach courses in the foundations of education as well as curriculum theory and practice, and will be required to supervise student teachers in school based practica. The successful candidate must have a doctorate and must be able to articulate and develop a Christian approach to education. Deadline for applications is December 15, 1994; starting date is July 1, 1995.</p> <p>Applicants should send a letter of application, curriculum vitae, copies of transcripts, and three letters of reference to: Dr. S. Keith Ward, Vice President Academic, The King's University College, 9125-50 St., Edmonton, Alberta, T6B 2H3. Tel.: (403) 465-3500. Fax: (403) 465-3534.</p> <p>THE KING'S UNIVERSITY COLLEGE Christian University Education</p> <p>The King's University College is an equal opportunity employer, but in accordance with Canadian employment and immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.</p>
<p>Happy Thanksgiving</p> <p></p>	<p>Redeemer College</p> <p>Redeemer College is extending its search for a Community Relations Director</p> <ul style="list-style-type: none"> • Areas of responsibility include publications management and relations with media, churches, and the public. The successful candidate will be strong in the areas of writing, editing, and public speaking, and will hold at least a Bachelor's degree but preferably a Master's degree in a related discipline; he or she will have demonstrated effective management skills in an institutional setting. • Candidates will possess and show evidence of an enthusiastic Christian faith and a commitment to liberal arts education from a Reformed Christian perspective. <p>Inquiries, applications, and resumes should be directed to the Human Resources Director, Redeemer College, 777 Highway 53 E., Ancaster, ON L9K 1J4 Fax: (905) 648-2134; Phone: (905) 648-2131</p>			

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Events

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1955

Anniversary

1995

**The John Calvin Christian
School Society**
Strathroy, Ont.,

will be celebrating, D.V.,

"40 Years of God's Faithfulness"
on September 1, 2, 3, 1995
(Labour Day Weekend)

If you are interested in being a part of this celebration,
please contact the school at (519) 245-1934

Theme for the anniversary:

"Building On His Promises"

(N.B. School name has been changed to Strathroy Community
Christian School as of September 1, 1994).

**Mailing address: 48 York St., Strathroy,
ON N7G 2E3. Attention: Anniversary Committee**

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Attention: Wayne Singer

Hamilton District Christian High School

is pleased to solicit applications for two office positions:

Development Secretary

The person required for this position needs to possess exceptional com-
munication and people skills, deal with numerous school and financially-re-
lated inquiries in a confidential and sensitive fashion. The successful ap-
plicant requires thorough knowledge of WordPerfect 5.1 and ACC PAC Plus.
The Development Secretary works directly with the Development Director,
Mr. B. Dykstra.

School Secretary

The person appointed to this position will be expected to be of helpful
service to students and visitors, receive incoming telephone calls, maintain
student attendance, and assist with general clerical duties. The successful
applicant will demonstrate strong interpersonal skills, a love for Christian
education and possess word processing skills. The School Secretary is
directly responsible to the Principal, Mr. J. Vanderkooy.

Please direct your enquiries for either position to 92 Glancaster Road,
Ancaster, ON L9G 3K9. The deadline for applications is on or before
October 11, 1994.

John Knox Christian School
Brampton, Ont.

Celebrating 35 years
of God's faithfulness

Friday, November 4, 1994: 7:30 p.m.

Musical Presentation "It's Cool in the Furnace"
Everyone Welcome.

Saturday, November 5, 1994: 6:30 p.m.

Anniversary Dinner.

**For tickets please call Cathy Hassefras at
(905) 840-3153, before October 15, 1994**

DISCERNMENT

IS THE THEME FOR THE 9TH ANNUAL

**HOLY SPIRIT
CONFERENCE**

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Classifieds/Events

Events	Real Estate	Job Opportunities	Miscellaneous
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ATTENTION: Subscribers/Advertisers

During October we are
scheduling issues for
October 7, 14 and 28
(See box on page 3.)

Christian Courier will not publish on
October 21, 1994

Israel

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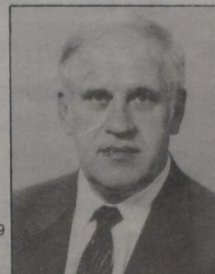


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Thank you.

ATTENTION!

Look for
Peter and Marja
on page 14...

Administrator Needed

Chilliwack Christian School will be in need of a principal for the 1995/96 school year. Presently the school consists of K-7, with 203 students. The school is a member of the C.S.I., S.C.S.B.C., and F.I.S.A. We are located in the Fraser Valley some 100 km. east of Vancouver. Please direct all inquiries to the Principal at P.O. Box 161, Chilliwack, BC V2P 6G2, or phone (604) 792-4171

Calendar of Events

Oct. 14-15 Celebrating 35 years of diaconal ministry! Oct. 14: Special celebration service at Second CRC, Brampton, Ont. Speaker: Peter Zwart. Oct. 15: 35th annual meeting (16 workshops and 16 seminars) at John Knox Chr. School, Brampton, Ont. Collection only.

Oct. 17 Concert by trumpet virtuoso Steven Pettes and organist William Vandertuin, 8 p.m., Grace Anglican Church, Brantford, Ont. Collection only.

Oct. 22 "Ninth Annual All-Ontario Holy Spirit Conference," Crossroads Centre, Burlington, Ont. Info.: (905) 567-8373 or 822-1244.

Oct. 21 Dutch organist Sander van Marion performs with the "Hosanna Choir," 8 p.m., Melrose United Church, Hamilton, Ont. Info.: (905) 648-6585/3170.

Oct. 22 CLAC's fall conference, 9:30 a.m. - 3 p.m., at the CLAC head office, 5920 Atlantic Dr., Mississauga, Ont. Morning: discussion about government controls and the health care system. Afternoon: London Free Press columnist Rory Leishman will speak on "An outsider's view of CLAC." Info.: (905) 670-7383.

Oct. 27-28 (Ontario Tour) Dordt College Readers' Theatre production of Diet Eman's "Things We Couldn't Say," a story of love and faith under Nazi terror. Oct. 27: Ontario Teachers' Conference, Constellation Hotel, Airport Rd., Mississauga; Info.: (905) 884-8767; Oct. 28: 8 p.m., First CRC, London; Info.: (519) 432-7997; Oct. 29: 8 p.m., Jubilee Fellowship CRC, St. Catharines; Info.: (905) 935-6875.

Oct. 28-30 Open house of George Langbroek's "Rainbow Studio," 5 Philpark Rd., St. Catharines, Ont. New series of etchings. Info.: (905) 935-7917.

Oct. 29 Christian Rainbows-sponsored special meeting for families and friends of the long-term mentally or physically disabled. Theme: "Who will care when we're not there?" From 9:45 a.m. - 3 p.m., CRC, Ingersoll, Ont. Pre-registration a must: \$7. Info.: (519) 631-0307 or (416) 639-1075.

Oct. 29 "Love for the least of these, who should do what about poverty and when?" A conference co-sponsored by CPJ and NADC, Edmonton, Alta. Info.: (403) 454-3452 or CPJ 1-800-667-8046.

Oct. 29 "Charting Our Course: Christian Political Action in an Age of Cynicism," a one-day conference sponsored by CPJ and ICS, Halifax, N.S. Keynote speaker: Dr. Paul Marshall. Info.: (902) 425-7169 or CPJ 1-800-667-8046.

Oct. 30 Reformation Day worship service, 7 p.m., College Park Church, Hwy. 2 east, Oshawa, Ont. Speaker: Rev. David J. Feddes of The Back to God Hour. Music and singing by Grace and Colleen. Info.: (905) 576-1760.

Oct. 30 Combined "Reformation Day Service," 6:45 p.m., H.B. Beal Secondary School, 525 Dundas, London, Ont. Theme: "Fundamentals of the Reformation." Speaker: Dr. Edwin Roels.

Nov. 4 "Christian Festival Concert," by the Ontario Chr. Music Assembly, directed by Leendert Kooij. Guest artists: Marjorie Ginczinger, Sander van Marion and Andre Knevel. At 8 p.m., Roy Thomson Hall, Toronto, Ont. Info.: (416) 636-9779.

Nov. 4-5 35th anniversary of John Knox Chr. School, Brampton, Ont. Nov. 4: 7:30 p.m., musical presentation of "It's cool in the Furnace," Nov. 5: 6:30 p.m., anniversary dinner. Info. & tickets: (905) 840-3153.

Nov. 11 The King's University College's 15th anniversary annual meeting and banquet, 6:30 p.m., at TKUC, Edmonton, Alta. Info. & tickets (403) 465-3500.

Nov. 12 James Ward in concert at West End CRC, Edmonton, Alta. Sponsored by TKUC and alumni. Info. & tickets (403) 465-3500.

Nov. 25 Performing arts concert by The King's University College choir and instrumentalists at West End CRC, Edmonton, Alta. Info. & tickets: (403) 465-3500.

Dec. 3 Guild arts and crafts sale, 10 a.m.-3 p.m., at The King's University College, Edmonton, Alta.

Dec. 11 J.S. Bach's "Christmas Oratorio" will be performed by the Mississauga Choral Society and Symphony Players and special guests Monica Whicher (soprano), Marcia Swanston (mezzo soprano), Dennis Giesbrecht (tenor), and Bruce Schaefer (baritone). At 8 p.m., St. Dominic's Church, Mississauga, Ont. Info.: (905) 278-7059.

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Comment

The whine of the gun lobby is in the air

Smirky-smile Parizeau and his confrere, one-string harpist Bouchard, have their wives crossed on the referendum date. The former wants it early; the latter wants it late. And some even hinted darkly at the question: does Bouchard really want it? You bet the laces of your Sunday shoes, he wants it.

★ ★ ★

The Ottawa boys and girls are back in town following their summer recess and junkets. And if you think that members of the parsimonious Reform party pulled up their noses at those parliamentary plum-trips you are mistaken. They travel along merrily, and the clink of champagne in crystal is not foreign to them.

The country is awaiting the discussion paper on social policy reform which Human Resource Minister Lloyd Axworthy promised. The whole thing has had more postponements than there are cycles in a washing machine. The proposal will be to reach into a few more pockets, you can be sure of that.

And Finance Minister Paul Martin, wallowing in the valley of debt, is also preparing to make our wallet a little lighter with his new budget.

★ ★ ★

All over the country we heard the whine of the gun lobby on Parliament Hill. The gun toters sounded as if the government was about to emasculate them. They sang the same tune as the mightiest American lobby: the National Rifleman's Association. Those are the heavy thinkers who contend that a person without a firearm is like soup without meatballs. All Justice Minister Rock wants to do is curb the illegal trade in handguns. Listening to some of these happy shooters you would think that the world's survival depended on their shotguns.

★ ★ ★

There was this little fellow who, when urged to say grace before his meal, retorted: "I

don't have to pray at home, my mother is a good cook."

★ ★ ★

Scarborough, the suburb that sprawls east of Toronto, is a mean place. They ticket you there for failing to put money in a meter that has time left on it when you park. How unfair can you get?

★ ★ ★

Our still honeymooning Prime Minister has confessed to Carol Goar of the *Toronto Star* that he does not watch the evening news. Well, that raises an important question: how can anyone sleep with a quiet conscience without watching the Peter and Pam show? It is simply not patriotic.

★ ★ ★

Our minister of immigration, Sergio Marchi, is under fire. His department is trying to deport convicted illegal immigrants with the efficiency of a guy who keeps swinging the hammer and missing the nail. The Reform Party wants him to cut back on immigration levels, while others want more immigrants. Poor Sergio can't win.

★ ★ ★

The feds and several provincial governments have declared open season on welfare frauds. It's a bit of a political move that looks good on paper, but probably will cost taxpayers more money.

★ ★ ★

All around me September is dying in a sea of fire. The trees reach into the sky with a blaze of color. Sweet September's open arms/belonged to us and held us once/remembers when the summertime/sang songs to us and only us.

★ ★ ★

Is Haiti liberated, occupied, conquered or visited? I don't know. People are still being knocked about if not killed.

★ ★ ★

President Clinton's health bill, after being on life support for a couple of months, has now officially expired. Our

World news

Carl D. Tuyl

southern neighbors will continue to be the last industrial country without decent health care for all its citizens.

★ ★ ★

The Italian Fascist Party will disband. It will not be the end of the Mussolinies. They will move even further to the right by joining the National Alliance, which is so far off the political centre that it teeters on the brink of the planet.

★ ★ ★

Russian troops are on the move. They have occupied areas of the former Soviet Union, ostensibly as peacekeepers in ethnic conflicts. Political observers, however, detect a shift in Russian policies toward old Soviet imperialism.

★ ★ ★

Syria and Israel are officially still at war. There are rumors afloat of an ongoing peace initiative. Tens of thousands of Israelis staged an angry demonstration to protest a possible return of the Golan Heights to Syria.

★ ★ ★

Ben Wicks quotes the *Buckingham Advertiser*: "Edward John Brookes of Spring Lane, England, was sent to prison for 18 months by the

Crown Court at Aylesbury after he pleaded guilty to stealing 35,683 broom handles." Maybe the guy just needed kindling wood.

★ ★ ★

The pediatrics department of Ohio State University says that parents should not use cotton-tipped swabs to clean their children's ears. What then, car keys?

★ ★ ★

Something here for snowbirds: 13 hotels in the Jacksonville area of Florida will be accepting Canadian dollars at par for rooms between now and May 25, 1995.

★ ★ ★

A certain Mr. Njezic markets an aftershave in Belgrade. The stuff comes in a bottle shaped like a hand grenade. Uncouth!

★ ★ ★

Singapore, the richest country in Asia after Japan, does not know traffic jams. The government is stingy with handling out driver's licences. Entering the downtown core of the city costs about \$5, that is, before parking.

★ ★ ★

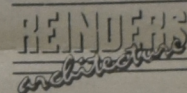
Here is a tip for investors: Wrigley annually sends all its shareholders 20 packages of

bytes



gum; Tandy gives its shareholders 10 per cent off around Christmas in Radio Shack stores. And get this — buy stock in dog food manufacturer Ralston-Purina and you can ski for 30 per cent off in Colorado. With or without dog.

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.



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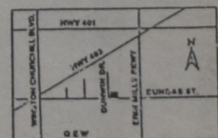
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News

Clerical collars remove ambiguity but create an aura

Overduin wears his collar somewhat reluctantly

Bert Witvoet

ST. CATHARINES, Ont. — University chaplain Nick Overduin resisted wearing a clerical collar for several years. He didn't want to be known by students as Mr. Church. But this year he caved in.

"At the university it's difficult to get the message out that there's a chaplain," says Overduin, who is into his fourth year as Christian Reformed chaplain at Brock University. "Wearing a collar removes the ambiguity of who I am."

Overduin is not interested in formality. "Ministry is an ordinary kind of thing," he believes. To maintain that perspective he usually wears blue jeans with his clerical shirt and collar. The clerical collar is a modest one, he says. It only shows a strip of white at the front. He could have chosen a collar that goes all around so that you can tell he's a chaplain from behind, but that was a little too much for him.

Slave mentality

Even though his top attire includes shirts with a variety of colors — purple, tan, light blue,

dark blue and grey — Overduin nevertheless can feel "collared."

"Sometimes I feel like ripping the collar off," he says, "especially when I want to go for a coffee in the student cafeteria." But then he reminds himself that as a slave of Christ it's a good discipline not to.

Overduin used to wear a big wooden cross, but he felt that he ran the risk of offending people. Not that he's afraid of the offence of the cross, but "Jewish people might cringe" at what has become a symbol of their past sin.

If Overduin is invited to give a presentation in some class, he may not wear the clerical collar since his identity will be known anyway.

If he were a parish minister, wearing a collar would be a different kind of decision, says Overduin. Some Christian Reformed ministers, like Bernard De Jonge of Ancaster, Ont., have started wearing a clerical collar as well. Morris Greydanus of Grand Rapids, Mich., wears one when he makes hospital visits.

A professional touch

Graham Morbey, CRC chaplain at Waterloo and Wilfrid Laurier universities, has been wearing a collar since his ordination in 1982. His main



Nick's identity on campus is greatly aided by a sign as well.

reason is that university people like ordained ministers better than lay people because of their desire for professionalism. Morbey wears it during chapel services and once in a while during the week.

He likes change. One day he will wear informal clothes, the next day his clerical outfit. His shirts are blue or brown, "peaceful colors," he says. The contrast make people see him in different ways.

Another reason he mentions for wearing clerical garb or informal clothes is that ministers may be asked why they present themselves as successful business people by wearing a suit and tie.

Morbey admits that there may be danger of creating a kind of aura by wearing a collar. "One must be careful not to make it a power trip," he says.

But he laughs off the criticism by Dr. Al Wolters of

Redeemer College, Ancaster, that it signals a grace/nature dualism. He thinks that that may be a case of "collar envy."

Morbey also owns a gown that he uses for teaching and preaching purposes. Wearing a gown places him in the Reformed tradition of the minister being a teaching elder, he says. The practice of wearing black gowns originated at the universities, he adds.

Employers have little respect for migrant Mennonite workers

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workers who come to southern Ontario from the Caribbean and Mexico. But most of the Mennonite migrant workers are Canadian citizens, and are therefore considered "locals."

Some say Mennonite farmers don't provide better housing for fear of spoiling their laborers, which could lead to demands for higher wages or better working conditions. But there are also social and religious reasons for the mistreatment.

All Mennonites share some common beliefs, such as pacifism and the rejection of the "modern gods" of nationalism, racism and materialism. But there are also some profound social and religious differences between Ontario Mennonite farmers and their Mennonite employees, which seem to nul-

lift any sense of religious kinship.

"There is a feeling (among Mennonite farmers) that a move to Mexico made you less a person," Klassen says. "There is no respect there for those who come from Mexico."

Bill Reimer is a Mennonite farmer who has six migrant families working on his farm near Frogmore, Ontario. "They have a whole different upbringing," he comments. "They go to public school and that's it. I don't see none of them suffering here. They're just not used to anything better."

Colonist mentality

Another divisive point is that the theology of Ontario Mennonites is more progressive than that of their migrant workers.

"We don't go to church here

because we promised before we left Mexico that we would not," says John Hildebrand, a father of 14, through an interpreter. "When we return [to Mexico], we will have to ask permission to rejoin the colony."

Hildebrand and his family get paid \$1200 for one month of grueling work in Port Rowan — the equivalent of less than \$2 an hour for each family member. "We're getting poorer all the time," he says.

Because Mennonite families are so financially dependent on summer work in Canada, they are hesitant to complain to local or provincial authorities about the decrepit state of their housing for fear of losing their jobs or whatever housing they do have.

While MCC workers are well aware of the bad housing condi-

tions facing Mennonite workers from Mexico, "to call in housing inspectors would be the equivalent of getting these families evicted," says Dueck.

Although collective bargaining rights were extended to Ontario farm workers last May, seasonal workers were excluded. They also have no farm union protecting them.

Unless Ontario's Mennonite

farmers provide better living conditions, and transcend the social and religious differences between them and the migrant workers, little will change. One possible solution is for the federal government to provide subsidized housing and money for housing improvements to migrant Mennonite workers in southern Ontario.

Brevity always was the soul of wit

The oracle at Delphi did not say, "Exhaustive analysis and comprehension of one's own psyche may be prerequisite to an understanding of one's behavior and of the world at large"; it said, "Know thyself."

From: "A Few Words about Minimalism" by John Barth